

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ
comes or your Lord comes or the Angels comes to them that except they waiting Are

بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا
its faith a soul will not (of) (the) Signs some (of) (when) comes (The) (of) (the) Signs some (of)

لَمْ تَكُنْ ءَامَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قُلِ انْظُرُوا
Wait Say any good its faith through earned or before believed (if) it had not

إِنَّا مُنْتَظِرُونَ ﴿١٥٨﴾ إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ
you are not sects and their religion divide those who Indeed (are) those who wait Indeed, we

مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ
do they used to of what He will inform them then Allah (is) with their affair Only anything in with them

﴿١٥٩﴾ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ مَثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ
an evil deed with came And whoever the like of it (is) ten (times) then for him with a good deed came Whoever

فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ﴿١٦٠﴾ قُلْ إِنِّي هَدَىٰ رَبِّي
my Lord has guided me (as for) me Indeed Say will not be wronged and they the like of it except he will be recompensed then not

إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيمًا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنْ
from he was And not a true monotheist (of) Ibrahim religion right a religion a straight path to

الْمُشْرِكِينَ ﴿١٦١﴾ قُلْ إِنْ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ
(are) my dying and and my living and my rites of sacrifice my prayer Indeed Say the polytheists

رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ
(of) the ones who surrender (the) first And I am I have been commanded and with that for Him partners No (of) the worlds Lord

﴿١٦٣﴾ قُلْ أَغَيْرَ اللَّهِ أَبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ
every earns And not thing? (of) every (is) the Lord while He (as) a Lord I (should) seek Allah Is (it) other than Say

نَفْسٍ إِلَّا عَالِيَهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ
(is) your return your Lord to Then (of) another burden any bearer of burden bears and not against itself except soul

فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٦٤﴾ وَهُوَ الَّذِي جَعَلَكُمْ
(has) made you (is) the One Who And He differing concerning it you were what then He will inform you

خَلْقَ الْآرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَبْلُوَكُمْ
so that He (in) ranks others above some of you and raised (of) the earth successors

﴿١٦٥﴾ فِي مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ
Most Merciful Oft-Forgiving He (is) and (in) the punishment (is) swift your Lord Indeed He has given you what in

● تِلْكَ آيَاتُ الْقُرْآنِ
● تِلْكَ آيَاتُ الْقُرْآنِ

● تِلْكَ آيَاتُ الْقُرْآنِ
● تِلْكَ آيَاتُ الْقُرْآنِ

● تِلْكَ آيَاتُ الْقُرْآنِ
● تِلْكَ آيَاتُ الْقُرْآنِ

● تِلْكَ آيَاتُ الْقُرْآنِ
● تِلْكَ آيَاتُ الْقُرْآنِ

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ^{his maturity he reaches until (is) best with that which except (of) the orphans wealth go near And (do) not}
وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ لَا تُكْلِفُ نَفْسًا إِلَّا ^{except any soul We burden Not with justice the weight and [the] measure And give full}
وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ ^{And (the) Covenant a near relative he is even if then be just you speak And when (to) its capacity}
اللَّهِ أَوْفُوا ذَٰلِكُمْ وَصَّيْكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ^{remember so that you may with it (He) has enjoined on you That fulfil (of) Allah}
وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ ^{the (other) paths follow And (do) not so follow it (is) My straight path this And that}
فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَٰلِكُمْ وَصَّيْكُمْ بِهِ لَعَلَّكُمْ ^{so that you may [with it] (He) has enjoined on you That His path from then they will separate you}
تَتَّقُونَ ^{١٥٣} ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي ^{the one who on completing (Our Favor) the Book Musa We gave Moreover become righteous}
أَحْسَنَ وَتَفَصَّلَ لِكُلِّ شَيْءٍ وَهَدَىٰ وَرَحْمَةً لَّعَلَّهُمْ ^{in (the) meeting so that they may and mercy and a guidance thing of every an explanation and did good}
يُؤْمِنُونَ ^{١٥٤} وَهَٰذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ ^{so follow it about blessed We have revealed it (is) a Book And this believe (with) their Lord}
وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ^{١٥٥} أَنْ تَقُولُوا إِنَّمَا أَنْزَلَ ^{the Book was revealed Only you say Lest receive mercy so that you may and fear (Allah)}
الْكِتَابَ عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَفِيلِينَ ^{certainly unaware their study about we were and indeed before us the two groups on}
^{١٥٦} أَوْ تَقُولُوا لَوْ أَنَّا أُنْزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَىٰ مِنْهُمْ ^{than them better guided surely we (would) have been the Book to us was revealed [that] If you say or}
فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ وَهَدَىٰ وَرَحْمَةً فَمَنْ ^{Then who and a Mercy and a Guidance your Lord from clear proofs has come to you So verily}
أَظْلَمُ مِمَّنْ كَذَبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا سَنَجْزِي الَّذِينَ ^{those who We will recompense from them? and turns away (of) Allah [with] (the) Verses denies than (he) who more unjust}
يَصْدِفُونَ عَنْ آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ ^{١٥٧} ^{turn away they used to because punishment (with) an evil Our Signs from turn away}

■ لَشَدَّة

■ استحکام قلوبہ

■ بآن بحکم

■ بالقسط

■ بالغل

■ وسمعا

■ مذاقها

■ صدق عنها

■ اقراض عنها

فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ وَلَا يُرَدُّ
 بِأَسْفَهُ عَنْ الْقَوْمِ الْمَاجِرِينَ ﴿١٤٧﴾ سَيَقُولُ الَّذِينَ أَشْرَكُوا
 لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاءُ نَا وَلَا حَرَمْنَا مِنْ شَيْءٍ
 كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّى ذَاقُوا بَأْسَنَا
 قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ إِلَّا
 الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ ﴿١٤٨﴾ قُلْ فَلِلَّهِ الْحُجَّةُ الْبَلِغَةُ
 فَلَوْ شَاءَ لَهَدَىٰكُمْ أَجْمَعِينَ ﴿١٤٩﴾ قُلْ هَلَمْ شَهِدَآءُكُمْ الَّذِينَ
 يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَذَا إِنْ شَهِدُوا فَلَا تَشْهَدُ
 مَعَهُمْ وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَالَّذِينَ
 لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ بِرَبِّهِمْ يَعْدِلُونَ ﴿١٥٠﴾ قُلْ
 تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ
 شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ
 إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ
 مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي
 حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَٰلِكُمْ وَصَّيْتُكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥١﴾

will be turned back but not Vast (is the) Possessor of Mercy Your Lord then say they deny you But if
 associate partners those who Will say (who are) criminals the people from His wrath
 anything [of] we have (would) forbidden and not our forefathers and not we (would) have associated partners (with Allah) Allah had willed If
 Our wrath they tasted until (were) before them those who denied Likewise
 except you follow Not for us? then produce it any knowledge [of] with you Is Say
 the conclusive the argument With Allah Say guess but you (do) and not the assumption
 those who your witnesses Bring forward Say all surely He (would) have guided you He (had) willed And if
 testify then (do) not they testify Then if this prohibited Allah that testify
 those who and Our Signs denied (of) those who (the) desires follow And (do) not with them
 Say set up equals with their Lord while they in the Hereafter believe (do) not
 with Him associate (do) not to you your Lord what I will recite Come
 (out) of your children kill and (do) not (be) good with the parents and anything
 [the] immoralities go near And (do) not for them and provide for you We poverty
 which the soul kill And (do) not (is) concealed and what of them (is) apparent what
 use reason so that you may with it has enjoined on you That by (legal) right except Allah has forbidden

ثَمْنِيَةَ أَزْوَاجٍ مِّنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ
two the goats and of two the sheep of pairs Eight

قُلْ هَٰذَا الَّذِي كَرِهَ أَمْرُ الْأُنثِيَيْنِ أَمَّا أَشْتَمَلَتْ عَلَيْهِ
(in it) or what contains or the two females He has forbidden (Are) the two males Say

أَرْحَامُ الْأُنثِيَيْنِ نَبِّئُونِي بِعِلْمٍ إِن كُنْتُمْ صَادِقِينَ ﴿١٤٣﴾
truthful you are if with knowledge Inform me (of) the two females? (the) wombs

وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ قُلْ هَٰذَا الَّذِي كَرِهَ
(Is it) the two males Say two the cows and of two the camels And of

حَرَّمَ أَمْرُ الْأُنثِيَيْنِ أَمَّا أَشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثِيَيْنِ
(of) the two females? (the) wombs [in it] or what contains or the two females He (has) forbidden

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّيْكُمْ اللَّهُ بِهَٰذَا فَمَنْ
Then who with this? Allah enjoined you when witnesses were you Or

أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا لِّيُضِلَّ النَّاسَ بِغَيْرِ
without the people to mislead a lie Allah against invents (one) who more unjust (is)

عِلْمٍ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٤٤﴾ قُلْ لَا أَجِدُ
I (do) not find Say the wrongdoing people guide (does) Allah Indeed knowledge?

فِي مَا أَوْحَىٰ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ
it be that except who eats it an eater to forbidden (any) thing to me revealed been what in

مَيْتَةً أَوْ دَمًا مَّسْفُوحًا أَوْ لَحْمَ خَنزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ
or (is) filth for indeed, it (of) swine (the) flesh or poured forth blood or dead

فَسَقَا أَهْلَ لَيْلٍ لِّغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ
then indeed transgressing and not desiring not (is) compelled whoever [on it] Allah to other than dedicated (it be) disobedience

رَبِّكَ غَفُورٌ رَّحِيمٌ ﴿١٤٥﴾ وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا
We forbade are Jews those who And to Most Merciful (is) Oft-Forgiving your Lord

كُلَّ ذِي ظُفُرٍ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ
to them We forbade the sheep and the cows and of (animal) with claws every

شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوِ الْحَوَايَا أَوْ مَا
what or the entrails or their backs carried what except their fat

اِخْتَلَطَ بِعَظْمٍ ذَلِكَ جَزَيْنَهُمْ بِغَيْرِهِمْ وَإِنَّا لَصَادِقُونَ ﴿١٤٦﴾
[surely] are truthful indeed, And for their rebellion (is) their recompense That with the bone (is) joined

طاعم

أكل

منفوحا

مهرقا

رجس

لجس لو حرام

أهل ليل

الله به

ذكي

ذبحه

غير

اسم تعالى

غير باغ

غير طاعم

للمحرم لله

لو استل

ولا عاد

ولا متجاوز ما

سئل الرمي

ذي ظفر

ماله يسبق

دابة لو طوا

الحوايا

المناجر

المناجر

والأمعاء

وَقَالُوا هَذِهِ أَنْعَمٌ وَحَرِثٌ حَجَرٌ لَا يَطْعَمُهَا إِلَّا مَنْ
 whom except can eat them no (are) forbidden and crops cattle These And they say
 نَشَاءُ بِزَعْمِهِمْ وَأَنْعَمٌ حُرِّمَتْ ظُهُورُهَا وَأَنْعَمٌ لَا يَذْكُرُونَ
 they mention not cattle and (are) their backs forbidden And cattle by their claim we will
 أَسْمَ اللَّهِ عَلَيْهَا افْتِرَاءٌ عَلَيْهِ سَيَجْزِيهِمْ بِمَا كَانُوا
 they used to for what He will recompense them against Him an invention (as) on it (the) name (of) Allah
 يَفْتَرُونَ ﴿١٣٨﴾ وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَمِ
 cattle (of) these (the) wombs (is) in What And they say invent
 خَالِصَةً لِّذُكُورِنَا وَمُحَرَّمٌ عَلَىٰ أَزْوَاجِنَا وَإِنْ يَكُنْ
 is But if our spouses on forbidden and for our males (is) exclusively
 مَيْتَةً فَهُمْ فِيهِ شُرَكَاءُ سَيَجْزِيهِمْ وَصَفَهُمْ إِنَّهُ
 Indeed, He (for) their attribution He will recompense them (are) partners in it then they (born) dead
 حَكِيمٌ عَلِيمٌ ﴿١٣٩﴾ قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ
 their children killed those who (are) lost Certainly All-Knowing (is) All-Wise
 سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ
 Allah against inventing (lies) Allah has provided them what forbid and knowledge without (in) foolishness
 قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ ﴿١٤٠﴾ وَهُوَ الَّذِي
 (is) the One Who And He guided-ones they are and not they have Certainly gone astray
 أَنْشَأَ جَنَّاتٍ مَعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ
 the crops and the date-palm and trellised and other than trellised gardens produced
 مُخْتَلِفًا أَلْوَانُهُ وَالزَّيْتُونَ وَالرُّمَّاتِ مُتَشَبِهًا وَغَيْرَ
 and other than similar the pomegranates and the olives and (are) its taste diverse
 مُتَشَبِهٍ كُلُوا مِن ثَمَرِهِ إِذَا أَثْمَرَ وَءَاتُوا حَقَّهُ يَوْمَ
 (on the) day its due and give it bears fruit when of Eat similar
 حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿١٤١﴾
 are extravagant the ones who love (does) not Indeed, He (be) extravagant (do) not (of) its harvest
 وَمِنَ الْأَنْعَمِ حَمُولَةٌ وَفَرَسَاتٌ كُلُوا مِن مَّا رَزَقَكُمُ
 (has) provided you of what Eat (some for) meat and (are some for) burden the cattle And of
 اللَّهُ وَلَا تَتَّبِعُوا خُطُوبَ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٤٢﴾
 open an enemy (is) to you Indeed, he (of) Shaitaan (the) footsteps follow (do) not and Allah

■ غَرِثٌ

■ زَرْعٌ

■ حَجَرٌ

■ محصورة مضمومة

■ مقروشات

■ مُتَحَاذَةً لِلْعَرِيشِ

■ كالكرم ونحوه

■ غير مقروشات

■ مستغنية عنه

■ باستوائها كالنخل

■ أكله

■ ثمره الذي

■ يؤكل منه

■ حمولة

■ كباراً صالحة

■ للنخل



■ فَرْشًا

■ صغاراً كالكرم

■ خطوات الشيطان

■ حرقه وألزه

وَلِكُلِّ دَرَجَةٍ مِمَّا عَمِلُوا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا
 about what unaware (is) your Lord And not they did for what (will be) degrees And for all
 يَعْمَلُونَ ﴿١٣٢﴾ وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ إِنْ يَشَاءُ
 He will If Owner of Mercy (is) the Self-Sufficient And your Lord they do
 يَذْهَبْكُمْ وَيَسْتَخْلِفْ مِنْ بَعْدِكُمْ مَا يَشَاءُ كَمَا
 as He will (to) whom after you and grant succession He can take you away
 أَنْشَأَكُمْ مِنْ ذُرِّيَةِ قَوْمٍ آخَرِينَ ﴿١٣٣﴾ إِنْ مَا
 what Indeed (of) other people the descendants from He raised you
 تُوْعَدُونَ لَا تَأْتِيكُمْ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿١٣٤﴾ قُلْ يَقَوْمِ
 O my people Say you (can) not And (is) sure to come you are promised
 أَعْمَلُوا عَلَى مَكَانَتِكُمْ إِنِّي عَامِلٌ فَسَوْفَ تَعْلَمُونَ
 you will know And soon a worker Indeed I am your position on Work
 مَنْ تَكُونُ لَهُ عَقِيبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ
 the wrongdoers (will) not Indeed [he] (a good) home (in) the end for himself will have who
 وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ
 the cattle and the crops of He out of what to Allah And they assign
 نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِزَعْمِهِمْ وَهَذَا لِشُرَكَائِنَا
 (is) for our partners And this by their claim (is) for Allah This and they say a share
 فَمَا كَانَتْ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ
 Allah [to] reach (does) not for their partners is But what
 وَمَا كَانَتْ لِلَّهِ فَهُوَ يَصِلُ إِلَى شُرَكَائِهِمْ
 their partners [to] reaches then it for Allah is while what
 سَاءَ مَا يَحْكُمُونَ ﴿١٣٦﴾ وَكَذَلِكَ زَيَّنَ
 made pleasing And likewise they judge (is) what Evil
 لِكَثِيرٍ مِنَ الْمُشْرِكِينَ قَتْلَ أَوْلَادِهِمْ
 (of) their children (the) killing the polytheists of to many
 شُرَكَاءَ وَهُمْ لَا يَرُدُّوهُمْ وَلِيْلَيْسُوا عَلَيْهِمْ دِينَهُمْ
 their religion to them that they make confusing and them so that they may ruin their partners
 وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١٣٧﴾
 they invent and what So leave them they (would) not have done so Allah had willed And if

■ بمعجزين
 ■ فأتين من عذاب
 ■ الله بالمعرب
 ■ مكانتكم
 ■ عاية تنجيتكم
 ■ واستطاعتكم
 ■ ذرا
 ■ خلق على وجه
 ■ الاختراع
 ■ الحرث
 ■ الترع
 ■ الأعمام
 ■ الإبل والبق
 ■ والغنم
 ■ ليردوهم
 ■ ليليسوا
 ■ بالأنعام
 ■ ليقولوا
 ■ بقولهم
 ■ يحلقون له من
 ■ الكذب

■ غَرَجًا

منزلة الضيق

■ يَفْعَلُ فِي السَّمَاءِ

يَتَكَلَّفُ مَعْرُودَهَا

فَلَا يَسْتَطِيعُ

■ الرَّجَسَ

العذاب أو

العدوان



■ مَنَاقِمُكُمْ

مناوئكم

وَمُسْتَقَرُّكُمْ

■ غُرْلَهُمْ

خُدعَتهم

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ
 أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَدُ
 فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ
 لَا يُؤْمِنُونَ ﴿١٢٥﴾ وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا قَدْ فَصَّلْنَا
 الْآيَاتِ لِقَوْمٍ يَذْكُرُونَ ﴿١٢٦﴾ لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ
 وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٢٧﴾ وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا
 يَمْعَشِرَ الْجِنَّ قَدْ اسْتَكْثَرْتُمْ مِنَ الْإِنْسِ وَقَالَ أَوْلِيَاؤُهُمْ
 مِنَ الْإِنْسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَّغْنَا أَجَلَنَا الَّذِي
 أَجَلْتَ لَنَا قَالَ النَّارُ مَثْوَاكُمْ خَالِدِينَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ إِنَّ
 رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿١٢٨﴾ وَكَذَلِكَ نُؤَلِّي بَعْضَ الظَّالِمِينَ بَعْضًا
 بِمَا كَانُوا يَكْسِبُونَ ﴿١٢٩﴾ يَمْعَشِرَ الْجِنَّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ
 رُسُلٌ مِنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي وَيُنذِرُونَكُمْ لِقَاءَ
 يَوْمِكُمْ هَذَا قَالُوا شَهِدْنَا عَلَى أَنْفُسِنَا وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا
 وَشَهِدُوا عَلَى أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿١٣٠﴾ ذَلِكَ
 أَنْ لَمْ يَكُنْ رَبُّكَ مُهْلِكَ الْقُرَى بِظُلْمٍ وَأَهْلُهَا غَفْلُونَ ﴿١٣١﴾

and to Islam his breast He expands He guides him that Allah wants So whoever
 He wants and whoever
 he (were) climbing as though and constricted tight his breast He makes He lets him go astray that
 those who on the filth Allah places Thus the sky into
 We have detailed Certainly straight (of) your Lord (is the) way And this believe not
 their Lord with (of) [the] peace (will be) home For them who take heed for a people the Verses
 all He will gather them And (the) Day do they used to because their protecting friend And He (will be)
 their friends And will say the mankind of you have (misled) many Certainly (of) [the] jinn! "O assembly
 which our term we have reached and by others some of us profited Our Lord the men among
 Indeed Allah wills (for) what except in it will abide forever (is) your abode The Fire He will say for us You appointed
 (to) others the wrongdoers some (of) We make friends And thus All-Knowing (is) All-Wise your Lord
 come to you Did (there) not [the] men! and (of) [the] jinn O assembly earn they used to for what
 (of) the meeting warning you and My Verses to you relating (from) (among) you Messengers
 (of) the world the life And deluded them ourselves against We bear witness They will say (of) this day of yours?"
 That (is because) disbelievers were that they themselves against will bear witness they and
 (are) unaware while their people for (their) wrongdoing the cities one who destroys your Lord is not [that]

وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ
 لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ وَإِنَّ كَثِيرًا لَيُضِلُّونَ
 بِأَهْوَاءِهِمْ بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿١١٩﴾
 وَذَرُوا ظَهْرَ الْإِثْمِ وَبَاطِنَهُ إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ
 سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ ﴿١٢٠﴾ وَلَا تَأْكُلُوا مِمَّا لَمْ يَذْكُرْ
 اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَى
 أَوْلِيَائِهِمْ لِيُجَدِّ لَوْكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿١٢١﴾
 أَوْ مَن كَانَ مَيِّتًا فَأُحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي
 النَّاسِ كَمَن مَّثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا كَذَلِكَ
 زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢٢﴾ وَكَذَلِكَ جَعَلْنَا
 فِي كُلِّ قَرْيَةٍ أَكْبَرًا مِّمَّنْ فِيهَا لِيَمْكُرُوا فِيهَا وَمَا
 يَمْكُرُونَ إِلَّا بِأَنْفُسِهِمْ وَمَا يَشْعُرُونَ ﴿١٢٣﴾ وَإِذَا جَاءَتْهُمْ
 آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَى مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ اللَّهُ
 أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ سَيُصِيبُ الَّذِينَ أَجْرَمُوا
 صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ ﴿١٢٤﴾

ذُرُوا
 يَمْكُرُونَ
 يَمْكُرُونَ
 لَفِسْقٌ
 يُوْحُونَ
 الْعَامَّةُ
 جَعَلُوا
 ذَلْ وَمَوَانِ



وَلَوْ أَنَّنَا نَزَّلْنَا إِلَيْهِمُ الْمَلَكَيْنَا وَكَلَّمَهُمُ الْمَوْتَى وَحَشَرْنَا
 and We gathered the dead and spoken to them the Angels to them sent down We (had) if And
 عَلَيْهِمْ كُلُّ شَيْءٍ قَبْلًا مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَكِنْ
 But Allah wills [that] unless to believe they were not face to face thing every before them
 أَكْثَرُهُمْ بِجَهْلُون ^(١١١) وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا
 an enemy Prophet for every We made And thus (are) ignorant most of them
 شَيْطَانٍ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرَفَ
 (with) decorative others to some of them inspiring the jinn and (from) the mankind devils
 الْقَوْلِ غَرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ
 they (would) not have done it your Lord had willed But if (in) deception [the] speech
 وَلِنَصْغِي إِلَيْهِ أَفِئْدَةُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ ^(١١٢)
 in the Hereafter believe (do) not (of) those who hearts to it And so that incline
 وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا مَا هُمْ مُّقْتَرِفُونَ ^(١١٣) أَفَغَيْرَ اللَّهِ
 Allah Then is (it) other than (are) committing they what they so that and so that they may be pleased with it
 أَبْتَغِي حَكْمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا
 explained in detail the Book to you has (is) revealed the One Who while He (as) judge I seek
 وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنْزَلٌ مِنْ رَبِّكَ بِالْحَقِّ
 in truth your Lord from sent down (is) that it they know the Book We gave them those (to) whom And
 فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ^(١١٤) وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا
 (in) truth (of) your Lord (the) word And (has been) fulfilled the ones who doubt among be so (do) not
 وَعَدْلًا لَا مَبْدَلَ لِكَلِمَتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ ^(١١٥) وَإِنْ
 And if the All-Knower (is) the All-Hearer and He His words one can change No and justice
 تُطِعَ أَكْثَرُ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنْ
 Not (of) Allah (the) way from they will mislead you the earth (those) in of most you obey
 يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ^(١١٦) إِنَّ رَبَّكَ هُوَ
 He your Lord Indeed guess except they (do) and not assumption except they follow
 أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ^(١١٧)
 of the guided-ones knowing (is) most and He His way from strays who knows best
 فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ ^(١١٨)
 believers in His Verses you are if on it Allah (the) name (is) mentioned of what So eat

- حَشَرْنَا
- حَمَعْنَا
- قَبْلًا
- مُقَابَلَةً
- أَوْ جَمَاعَةً
- جَمَاعَةً
- وَأَعْرَفَ الْقَوْلَ
- بِاللَّهِ الشُّعْرَةَ
- غُرُورًا
- جَدَاغًا
- لِنَصْغِي
- التَّعْبِيلَ
- لِيَقْتَرِفُوا
- لِيُخْبِتُوا
- الْمُظْهِرِينَ
- الشَّاكِكِينَ
- الْمُتَرَدِّدِينَ
- يَخْرُصُونَ
- يَخْذُلُونَ

ذَٰلِكُمُ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَلَقَ كُلَّ شَيْءٍ
 thing (of) every Creator Him except god no your Lord Allah (is) That
 فَاعْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٠٢﴾ لَا تَدْرِكُهُ
 grasp Him not (Can) a Guardian thing every (is) on And He worship Him so
 الْآبْصَارُ وَهُوَ يُدْرِكُ الْآبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٠٣﴾
 All-Aware the the All-Subtle and He vision (all) the (can) grasp but He the visions
 قَدْ جَاءَكُمْ بِصَآئِرٍ مِّن رَّبِّكُمْ فَمَن أَبْصَرَ فَلِنَفْسِهِ وَمَن عَمِيَ
 (is) blind and whoever (it is) for his soul then sees Then whoever your Lord from enlighten ment has come to you Verily
 فَعَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِحَفِظٍ ﴿١٠٤﴾ وَكَذَٰلِكَ نُصَرِّفُ
 We explain And thus a guardian over you I am not And against himself then
 الْآيَاتِ وَلِيَقُولُوا دَرَسْتَ وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ ﴿١٠٥﴾
 who know for a people that We make it clear and You have studied they (may) say that the Signs
 أَتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ لَا إِلَهَ إِلَّا هُوَ وَأَعْرِضْ عَنِ
 from turn away and Him except god no your Lord from to you has been inspired what Follow
 الْمُشْرِكِينَ ﴿١٠٦﴾ وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا وَمَا جَعَلْنَاكَ عَلَيْهِمْ
 over them We have made you And not associated partners not Allah had willed. And if the polytheists
 حَفِظًا وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿١٠٧﴾ وَلَا تَسُبُّوا الَّذِينَ
 those whom insult (do) not And a manager over them you and not a guardian
 يَدْعُونَ مِن دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدَوًّا بِغَيْرِ عِلْمٍ كَذَٰلِكَ زَيْنَا
 We have made fair-seeming Thus knowledge without (in) enmity Allah lest they insult Allah other than from they invoke
 لِكُلِّ أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَّرْجِعُهُمْ فَيُنَبِّئُهُم بِمَا كَانُوا
 they about what He will inform them (is) their return their Lord to Then their deed community to every
 يَعْمَلُونَ ﴿١٠٨﴾ وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن جَاءَتْهُمْ آيَةٌ
 a sign came to them that if their strongest by Allah And they swear do
 لَيُؤْمِنُنَّ بِهَا قُلْ إِنَّمَا الْآيَاتُ عِندَ اللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا
 when that [it] will make you perceive And what Allah (are) with the signs Only Say in it they would surely believe
 جَاءَتْ لَا يُؤْمِنُونَ ﴿١٠٩﴾ وَنَقَلِبُ أَفْعَادَهُمْ وَأَبْصُرُهُمْ كَمَا لَمْ
 not (just) as and their sights their hearts And We will turn they will believe not it comes
 يُؤْمِنُوا بِهِ ۖ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١١٠﴾
 wandering blindly their transgression in We will leave them And time (the) first in it they believe

لا تدركه الأبصار

لا يحيط به

بحفيظ

برقيب

نصريف

نكرر بأصناف

مختلفة

قد رت

قرأت وتعلمت

من أهل الكتاب

عدوا

القبائل ومقلما

جهل أيمانهم

أنظروا ولو كلفنا

نذرهم

نذرهم

طغيانهم

نحذرهم الخد

بالكفر

يقمنون

يقمنون عن

الرشيد أو

يتحذرون

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنزَلَ اللَّهُ عَلَى بَشَرٍ مِّن شَيْءٍ ۚ
 قُلْ مَنْ أَنزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُورًا وَهُدًى لِّلنَّاسِ
 تَجْعَلُونَهُ قَرَاطِيسَ يُبَدُّونَهَا وَيُخْفُونَ كَثِيرًا وَعُلِّمْتُمْ مَا لَمْ تَعْلَمُوا
 أَنْتُمْ وَلَا آبَاؤُكُمْ قُلِ اللَّهُ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ ﴿٩١﴾
 وَهَذَا كِتَابٌ أَنزَلْنَاهُ مُبَارَكٌ مُّصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَلِتُنذِرَ
 أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ
 وَهُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٩٢﴾ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَىٰ
 اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنْزِلُ
 مِثْلَ مَا أَنزَلَ اللَّهُ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ
 وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرِجُوا أَنفُسَكُمُ الْيَوْمَ
 تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ
 وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴿٩٣﴾ وَلَقَدْ جِئْتُمُونَا فَرْدً
 كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرْكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ
 وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَ كُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ
 لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ ﴿٩٤﴾

ما قدروا الله

ما قدروا الله

أو ما عظموه

قراطيس

أوراق مكتوبة

مرفقة

خوضهم

نابلهم

مبارك

كثير النافع

والقوله

غمرات الموت

سكرايه وشدايه

الهون

الهون

ما حولناكم

ما أعطناكم من

متاع الدنيا

تقطع بينكم

تفرق الاتصال

بينكم



- آزر
- لقب والد
- إبراهيم
- ملكوت
- محال
- عن غلبه الليل
- ستره بظلامه
- أفل
- غاب وغرب
- تحت الأمن
- بإزعا
- طالعا من الأمن
- فطر
- تؤخذ وأنشأ
- خيفاً
- مائلاً عن
- الباطل إلى
- الدين الحق
- خاتمة
- خاصة
- سلطاناً
- حجة وبرهاناً

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ أَعِزَّنِي بِمَا أَصْنَعُ مِنَ الْإِلَهِاتِ ۚ إِنَّي
 Indeed, I (as) gods? idols Do you take Aazar to his father Ibrahim said And when
 أَرَبُّكَ وَقَوْمُكَ فِي ضَلَالٍ مُّبِينٍ ﴿٧٤﴾ وَكَذَلِكَ نُرِي إِبْرَاهِيمَ
 Ibrahim We show(ed) And thus manifest. error in and your people [I] see you
 مَلَكُوتَ السَّمَوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ ﴿٧٥﴾
 the ones who are certain among so that he would be and the earth (of) the heavens the kingdom
 فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ
 he said it set But when (is) my Lord This He said a star he saw the night over him covered So when
 لَا أَحِبُّ إِلَّا فِيلِينَ ﴿٧٦﴾ فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا
 This he said rising the moon he saw When the ones that set I (do) not like
 رَبِّي فَلَمَّا أَفَلَ قَالَ لَيْسَ يَهْدِيَنِي رَبِّي لِأَكُونَنَّ مِنَ الْقَوْمِ
 the people among I will surely be my Lord guide me not (does) If he said it set But when (is) my Lord
 الضَّالِّينَ ﴿٧٧﴾ فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا رَبِّي هَذَا
 this (is) my Lord 'This (is) he said rising the sun he saw When who went astray
 أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَاقَوْمِ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿٧٨﴾
 (with Allah) you associate of what free Indeed I am O my people he said it set But when greater
 إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ
 and the earth the heavens created to the One Who my face [I] have turned Indeed, I
 حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿٧٩﴾ وَحَاجَّهُ قَوْمُهُ قَالَ
 his people And argued with him the polytheists of (am) and not a true monotheist
 أَتُحَاجُّونِي فِي اللَّهِ وَقَدْ هَدَانِ وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ ۚ
 with Him you associate what And I (do) not fear He has guided me while certainly Allah concerning Do you argue with me
 إِلَّا أَنْ يَشَاءَ رَبِّي شَيْئًا وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا أَفَلَا
 Then will not (in) knowledge thing every my Lord Encompasses anything my Lord wills [that] unless
 تَتَذَكَّرُونَ ﴿٨٠﴾ وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا
 while not you associate what could I fear how And you take heed?
 تَخَافُونَ أَنَّكُمْ أَشْرَكْتُم بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ
 to you for it he did send down not what with Allah have associated that you you fear
 سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨١﴾
 know? you if to security more right (of) the two parties So which any authority

● تعليم الرءاء ● اطلاق ومواقع التعلق (برفان) ● مد ٩ حرفات لزوماً ● مد ٩ او ١٠ حواري
● تعلقه ● اطلاق ومواقع التعلق ● مد واجب ٩ او ١٠ حرفات ● مد حواري


 عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ

the All-Aware (is) the All-Wise And He and the seen (He is) All-Knowledge

■ غَرَفَهُمْ
 خَدَعْتُهُمْ
 وَأَمْلَعْتُهُمْ
 بِالْأَعْلَى
 ■ تَسْلُ
 لُحْسٌ فِي
 حَهْمٍ
 ■ لَقَدْ كُلُّ
 عَدَلٍ
 لَقَدْ يَكُلُ
 بِقَدَامٍ
 ■ أُبَيُّوا
 حَبَسُوا فِي
 الشَّامِ
 ■ حَبِيبٍ
 مَاءٌ بِالْعِ
 نَهَابُ الْحَرَارِ
 ■ اسْتَهْزَأَ
 أَسْنَةُ
 ■ الصُّورِ
 الْقَرْنِ

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٦٠﴾ وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفْرِطُونَ ﴿٦١﴾ ثُمَّ رُدُّوْا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ أَلَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ ﴿٦٢﴾ قُلْ مَنْ يُنَجِّيكُمْ مِنْ ظِلْمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لَّئِنْ أَنْجَانَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٦٣﴾ قُلِ اللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ تُشْرِكُونَ ﴿٦٤﴾ قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبَسَكُمْ شِيعًا وَيُذِيقَ بَعْضُكُم بَأْسَ بَعْضٍ أَنْظِرْ كَيْفَ نَصْرُفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ ﴿٦٥﴾ وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ قُلْ لَسْتُ عَلَيْكُمْ بِوَكِيلٍ ﴿٦٦﴾ لِكُلِّ نَبِيٍّ مُّسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ ﴿٦٧﴾ وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِىٰ مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٦٨﴾

جز ختم
 كنتم
 لا تفرون
 لا تفرون
 لا لا تفرون
 تضرعا
 متعبدون الضراعة
 والتذل
 خفية
 مسرين بالدعاء
 بلسكم
 يخلصكم في
 القائل
 شيعا
 فرقا مختلفة
 الأعداء
 بأس بعض
 شدة بعض
 في القائل
 تصرف
 تكرر بأساليب
 مختلفة

فَتَنَّا

ابْتَلَيْنَا وَامْتَحَنَّا

يَقْضُ الْحَقُّ

يَتَّبَعُهُ أَوْ

يَقُولُهُ فِيمَا

يُخَيَّرُ بِهِ

الْقَاضِيَيْنِ

الْمُحَاكِمِينَ

وَكَذَلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَقُولُوا أَهَؤُلَاءِ مِنْ آلِهِ
 (whom) Allah has favored Are these that they say with others some of them We try And thus
 عَلَيْهِمْ مَنْ بَيْنَنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ﴿٥٣﴾ وَإِذَا
 And when of those who are grateful? most knowing Allah Is not among us? from [upon them]
 جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ
 has prescribed (be) upon you Peace then say in Our Verses believe those who come to you
 رَبُّكُمْ عَلَىٰ نَفْسِهِ الرَّحْمَةُ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا
 evil among you does who that he the Mercy Himself upon Your Lord
 بِجَهْلَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَإِنَّهُ غَفُورٌ رَحِيمٌ ﴿٥٤﴾
 Most Merciful. Oft-Forgiving indeed He and reforms, after it repents then in ignorance
 وَكَذَلِكَ نَفْصِلُ الْآيَاتِ وَلِتَسْتَبِينَ سَبِيلُ الْمُجْرِمِينَ ﴿٥٥﴾
 the criminals. (the) way so that becomes manifest the Verses We explain And thus
 قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ قُلْ لَا أَتَّبِعُ
 I follow Not Say besides Allah, you call those whom I worship that [I] am forbidden Indeed I Say
 أَهْوَاءَكُمْ قَدْ ضَلَلْتُ إِذَا وَمَا أَنَا مِنَ الْمُهْتَدِينَ ﴿٥٦﴾
 the guided-ones from (would be) and not then I would go astray certainly your (vain) desires.
 قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي وَكَذَّبْتُمْ بِهِ مَا عِنْدِي مَا
 what I have Not [with] it while you deny my Lord, from clear proof on Indeed I (am) Say
 تَسْتَعْجِلُونَ بِهِ إِنْ أَلْحَكُمُ إِلَّا اللَّهُ يَقْضُ الْحَقُّ وَهُوَ خَيْرُ
 (is the) best and He the truth He relates for Allah except the decision Not of it you seek to hasten
 الْفَصِيلِينَ ﴿٥٧﴾ قُلْ لَوْ أَنَّ عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ لَقُضِيَ
 surely would have been decided of it you seek to hasten what (were) that If Say (of) the Deciders.
 الْأَمْرُ بَيْنِي وَبَيْنَكُمْ وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ ﴿٥٨﴾
 of the wrongdoers most knowing And Allah and between you between me the matter
 وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي
 (is) in what He knows And Him except knows them no (one) the unseen (are the) keys And with Him
 الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ
 a grain And not He knows it but any leaf falls And not in the sea the land
 فِي ظُلُمَاتٍ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٥٩﴾
 Clear. Record (is) in but dry and not moist and not (of) the earth the darkness(es) in



■ دابر القوم
■ أنعم
■ أرايتهم
■ أنصرون
■ أنصرف
■ تكرر على
■ أحوال مختلفة
■ يصدفون
■ نعم شئون
■ أرايتكم
■ أنصرون
■ جهرة
■ متعانة أو
■ نهاراً
■ بالعداء
■ والمعنى
■ أول النهار
■ وأمره

فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٥﴾
 (of) the worlds. Lord (be) And all (of) (those) who the people (the) remnant So was cut off
 قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَمَّ عَلَى قُلُوبِكُمْ
 your hearts [on] and sealed your sight and your hearing Allah took away if Have you seen Say
 مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ أَنْظِرْ كَيْفَ نُصْرَفُ الْآيَاتِ
 the Signs We explain how See to bring it to you? Allah other (is the) god who than
 ثُمَّ هُمْ يَصْذِفُونَ ﴿٤٦﴾ قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ
 (of) Allah punishment comes to you if Have you seen Say turn away they yet
 بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلِكُ إِلَّا الْقَوْمَ الظَّالِمُونَ ﴿٤٧﴾ وَمَا
 And not wrongdoers? the people except (any) will openly or suddenly
 نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنْذِرِينَ فَمَنْ ءَامَنَ وَأَصْلَحَ
 and reformed believed So whoever (as) warners and bearer of glad tidings except the Messengers We send
 فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٤٨﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا
 [in] Our Verses denied And those who will grieve they and not upon them fear then no
 يَمَسُّهُمْ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ ﴿٤٩﴾ قُلْ لَا أَقُولُ لَكُمْ
 to you I (do) not say Say defiantly disobey used to for what the punishment will touch them
 عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ
 an Angel that I (am) to you I say and not the unseen I know and not (of) Allah treasures (are) (the) (that) with me
 إِنْ أَتَيْتُمْ إِلَّا مَا يُوحَىٰ إِلَىٰ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ
 and the seeing one? the blind be equal Can Say to me what is revealed except I (do) not follow
 أَفَلَا تَتَفَكَّرُونَ ﴿٥٠﴾ وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُجْشَرُوا
 they will be gathered that fear those who with it And warn you give thought? Then will not
 إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَعَلَّهُمْ يَتَّقُونَ
 (become) so that any and not any protector other than Him for them not their Lord to
 وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ
 in the morning their Lord call those who send away (do) And
 وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ
 your account from and not anything [of] their account of (is) on you Not His Counenance
 عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ ﴿٥١﴾
 the wrongdoers. of then So were you to send them away anything [of] on them



إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ
 يُرْجَعُونَ ﴿٣٦﴾ وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ
 قَادِرٌ عَلَى أَنْ يُنْزِلَ آيَةً وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٧﴾ وَمَا
 مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَيْرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَلَكُمْ
 مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٣٨﴾
 وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمٌّ وَبُكْمٌ فِي الظُّلُمَاتِ مَنْ يَشَأِ اللَّهُ
 يُضِلَّهُ وَمَنْ يَشَأِ يُجْعَلْهُ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٣٩﴾ قُلْ
 أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمْ السَّاعَةُ أَغَيْرَ اللَّهِ
 تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٠﴾ بَلْ إِلَٰهَهُمْ تَدْعُونَ فَيَكْشِفُ مَا
 تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ ﴿٤١﴾ وَلَقَدْ أَرْسَلْنَا
 إِلَىٰ أُمَمٍ مِنْ قَبْلِكَ فَأَخَذْنَاهُمْ بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَضُرَّعُونَ
 ﴿٤٢﴾ فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِنْ قَسَتْ قُلُوبُهُمْ
 وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ ﴿٤٣﴾ فَلَمَّا
 نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمُ أَبْوَابَ كُلِّ شَيْءٍ
 حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ ﴿٤٤﴾

ما فرطنا
 ما أغفلنا
 أرايتكم
 أخبروني
 بالأساء
 الفقر والحاجة
 الضراء
 الضم والحاجة
 يضرعون
 يذللون
 ويخضعون
 بألسنا
 عذابنا
 بغتة
 فمنا
 قبلون
 آتون

بَلْ بَدَّاهُمْ مَا كَانُوا يَخْفُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَادُوا لِمَانِهِمْ وَعَنْهُ
 from it they were to what certainly they they were And if before from conceal they what for became manifest Nay
 forbidden return sent back And if before from conceal they what for became manifest Nay
 وَإِنَّهُمْ لَكَاذِبُونَ ﴿٢٨﴾ وَقَالُوا إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ
 we and (of) the world our life except Not it (is) And they said certainly are liars and indeed they
 not (of) the world our life except Not it (is) And they said certainly are liars and indeed they
 بِمَبْعُوثِينَ ﴿٢٩﴾ وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَىٰ رَبِّهِمْ قَالَ أَلَيْسَ هَذَا
 this is not He (will) say their Lord before made to stand when you see And if (will be) resurrected
 بِأَلْحَقٍ قَالَ أُولَٰئِكَ بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ
 disbelieve you used to because the punishment So taste He (will) say by our Lord Yes They will say the truth
 ﴿٣٠﴾ قَدْ خَسِرَ الَّذِينَ كَذَبُوا بِلِقَاءِ اللَّهِ حَتَّىٰ إِذَا جَاءَهُمُ السَّاعَةُ
 the Hour came to them when until (with) Allah in meeting denied those who incurred loss Indeed
 بَغْتَةً قَالُوا يَحْسِرُنَا عَلَىٰ مَا فَرَطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ
 their burdens will bear while they concerning it we neglected what over Oh! Our regret they said suddenly
 عَلَىٰ ظُهُورِهِمْ أَلْسَاءٌ مَا يَزِرُونَ ﴿٣١﴾ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا
 except the world the life And not they bear what Evil Unquestionably their backs on
 لَعِبٌ وَلَهُوَ الدَّارُ الْآخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ
 will you reason Then not God conscious for those who best the Hereafter but the home and amusement a play
 ﴿٣٢﴾ قَدْ نَعْلَمُ إِنَّهُ لِيَحْزَنَكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ
 you deny not they And indeed they say what grieves you that it We know Indeed
 وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ ﴿٣٣﴾ وَلَقَدْ كُذِّبَتْ
 were rejected And surely they reject the Verses of Allah the wrongdoers but
 رُسُلٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كَذَّبُوا وَأَوْدُوا حَتَّىٰ أَنزَلْنَاهُمْ نَصْرَنَا
 Our help came to them until harmed were were rejected they what over but they were patient before you from Messengers
 وَلَا مَبْدَلَ لِكَلِمَاتِ اللَّهِ وَلَقَدْ جَاءَكَ مِنْ نَبِيِّائِ الْمُرْسَلِينَ
 (of) the Messengers of (the) news has come to you and surely (of) Allah (the) words one (can) alter And no
 ﴿٣٤﴾ وَإِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنْ أُسْتَطِيعَتْ أَنْ تَبْغِيَ
 seek to you are able then if their aversion for you difficult is And if
 نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بِآيَةٍ وَلَوْ شَاءَ
 wished But if a Sign you bring to them the sky into a ladder or the earth in a tunnel
 اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَىٰ فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ ﴿٣٥﴾
 the ignorant of be So (do) not the guidance on surely He Allah
 (would) have gathered them

وَقَفُوا عَلَىٰ رَبِّهِمْ
 حُسْبُوا عَلَىٰ
 حُسْبُوا عَلَىٰ
 بَغْتَةً
 بَغْتَةً
 أَوْزَارَهُمْ
 أَوْزَارَهُمْ
 وَحَمَالَهُمْ
 كَثِيرٌ
 شَأْنٌ وَعَظِيمٌ
 نَفَقًا
 سُرْمًا وَمُتَلَفًا

وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِمْ مَا
what to them and certainly We a man certainly We (would) have made him an Angel We had made him And if

يَلْبَسُونَ ۝ وَلَقَدْ أَسْهَزَىٰ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ
but surrounded before you from Messengers were mocked And indeed they are obscuring

بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ۝
mock at it they used to what of them scoffed those who

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ أَنْظِرُوا كَيْفَ كَانَ عَاقِبَةُ
(the) end was how see and the earth in Travel Say

الْمُكَذِّبِينَ ۝ قُلْ لِمَن مَّا فِي السَّمَوَاتِ وَالْأَرْضِ قُلْ لِلَّهِ
To Allah Say and the earth? the heavens (is) in To whom (belongs) Say (of) the rejecters

كُتِبَ عَلَىٰ نَفْسِهِ الرَّحْمَةُ لِيَجْمَعَ كُفُّكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ
the Resurrection Day on Surely He will assemble you the Mercy Himself upon He has decreed

لَا رَيْبَ فِيهِ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ
believe (do) then they themselves have lost Those who about it doubt no

۝ وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ
All-Knowing All-Hearing and He and the day the night in dwells what ever And for Him

۝ قُلْ أَغْيَرَ اللَّهُ أَخْذُ وَلِيًّا فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُ
Who feeds while He and the earth the heavens Creator a protector I take Allah other than Is it Say

وَلَا يُطْعَمُ قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا
and not submits who first I be that am commanded Indeed I Say He is fed and not

تَكُونَنَّ مِنَ الْمُشْرِكِينَ ۝ قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ
I disobeyed if [I] fear Indeed, I Say the polytheists of be

رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ۝ مَن يُصْرِفْ عَنْهُ يَوْمَ مِذٍ فَقَدْ
then surely that Day from it is averted Whoever (of) a Mighty Day punishment my Lord

رَحِمَهُ ۝ وَذَلِكَ الْفَوْزُ الْمُبِينُ ۝ وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ
with affliction Allah touches you And if clear the success And that He had Mercy on him

فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمَسُّكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ
thing every on then He with good He touches you And if Him except of it remover then no

قَدِيرٌ ۝ وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۝ وَهُوَ الْحَكِيمُ الْخَبِيرُ ۝
the All-Aware the All-Wise And He His slaves over the Subjugator And He All-Powerful

لَبَسْنَا عَلَيْهِم

لَحَلَفْنَا وَأَتَكَلَّفْنَا

عَلَيْهِمْ

مَا يَلْبَسُونَ

مَا يَسْتَهْزِءُونَ عَلَى

أَنفُسِهِمْ

فَحَاقَ

أَحَادُثُ تَوَلَّى

كُتِبَ

نَفْسِي وَأَوْجِبَ

لِقَوْلِهِ

فَاطِرُ

مَدْعٍ



يُطْعِمُ

تَرْزُقُ

أَسْلَمَ

أَفَادَ اللَّهُ تَعَالَى

مِنْ هَذِهِ الْأُمَّةِ

سُورَةُ الْأَنْعَامِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ
the darkness and made and the earth the heavens created One Who to Allah (All) the praises and thanks

وَالنُّورِ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ ﴿١﴾ هُوَ الَّذِي
the One Who He equate others with Him in their Lord disbelieved those who Then and the light

خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ ثُمَّ أَنْتُمْ
you yet with Him specified and a term a term He decreed then clay from created you

تَمُوتُونَ ﴿٢﴾ وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرَّكُمْ
your secret He knows the earth and in the heavens in Allah And He doubt

وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ ﴿٣﴾ وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ
from any sign of comes to them And not you earn what He knows and what you make public

آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤﴾ فَقَدْ كَذَّبُوا بِالْحَقِّ
the truth they denied Then indeed turning away from it they are but their Lord Signs

لَمَّا جَاءَهُمْ فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٥﴾ أَلَمْ
Did not mock at it they used to what news will come to them but soon it came to them when

يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنَّاهُمْ فِي الْأَرْضِ مَا لَمْ
not what the earth in established them of generations before them from We destroyed how many they see

نُفَكِّنْ لَكُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا الْأَنْهَارَ
the rivers and We made showering abundantly upon them (rain from) the sky And We sent for you We established

تَجْرَىٰ مِنْ تَحْتِهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا
generations after them from and We raised for their sins destroyed them underneath them flow

آخَرِينَ ﴿٦﴾ وَلَوْ نَزَّلْنَاهُ عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ
their hands with they touched it a parchment in a written Scripture to you We sent down if And other

لَقَالِ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿٧﴾ وَقَالُوا لَوْلَا أَنْزَلَ
sent down Why has not been And they said clear magic but This is not disbelieved those who surely (would) have said

عَلَيْهِ مَلَكٌ وَلَوْ أَنْزَلْنَاهُ مِثْلَ الْقُضِيِّ الْأَمْرِ ثُمَّ لَا يُنْظَرُونَ ﴿٨﴾
respice would have been granted to them no then the matter have been decided surely an Angel We sent down And if an Angel to him

■ جعل
■ أنشأ وأبدع
■ برئهم يعدلون
■ يسوون به غيره في
■ العباد
■ قضى أجلا
■ كتبه وقدره
■ تموتون
■ تشكون في البعث
■ أو لتخجلوا
■ آياته
■ ما ينالهم من
■ العقوبات
■ قرآن
■ آية
■ مكناهم
■ أعطناهم
■ مددرا
■ عرر أكتبر العشب
■ قرطاس
■ ما يكتب فيه
■ كالنخل (الورقة التي
■ يكتب عليها)
■ والرق (الجدل الرفيف
■ يكتب عليه)
■ لا ينظرون
■ لا يعطون

القرآن الكريم

هدية خادم الحرمين الشريفين
للملك عبد الله بن عبد العزيز آل سعود
إلى جامع بيت الله الحرام

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teachings of Islam and the Quran.

QURAN

Word-by-Word Study Guide
(Arabic-English)

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Prof. Dr. Abdurahim Cao

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